لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Shahadat 1348—April 1969

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ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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EDITORS

S. D. AHMAD M. G. AHMAD

ASISSTANT EDITOR

CH. ALI MUHAMMAD, B.A.,B.T.

Contributing Editors

Mr. Nafis-ur-Rahman A.G. Soofi.
Prof. Chaudhry Muhammad Ali, M.A.
Mr. Bashir Ahmad Orchard.
Mr. Abdur Rahman Khan Bengalee.

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CONTENTS

1. God Save Pakistan ! ... 115
Hazrat Khalifatul Masih III

2. The New Year with New Blessings ... 119
Hazrat Khalifatul Masih III

3. Prophets & Prophethood ... 127
Ali Muhammad B.A., B.T.

4. March 22 ... 137
A. G. Soofi

5. Wisdom of the Holy Prophet ... 142
A. G. Soofi

6. The Holy Prophet Muhammad ... 143
Ataullah Kalim

7. Evil is not Inborn ... 144
Abdus Salam Akhtar

8. Observations of the Promised Messiah ... 148

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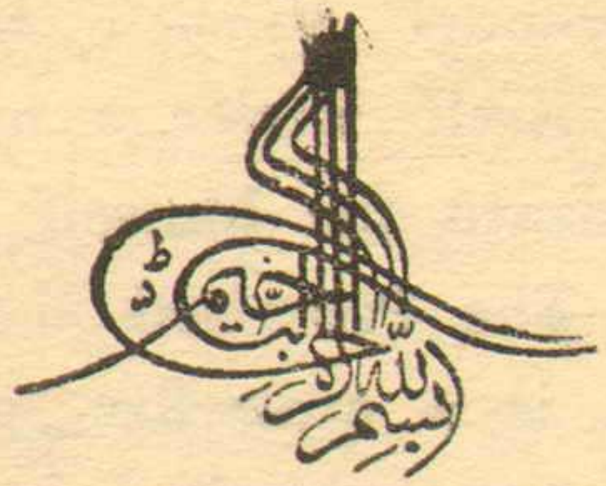

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God Save Pakistan !

Hazrat Khalifatul Masih III, in his Friday (Jan. 31) sermon, called upon the community to pray for the return of peaceful conditions in Pakistan. He said, "The Ahmadiyya Community is a religious body and is not directly concerned with politics. As such our primary and our ultimate involvement is with our God. Whatever concern we have with others than God is indirect, that is to say, through God in terms of His commands and wishes and to seek His pleasure. The objective of a Muslim's existence and the end-all and be-all of his life-long activity is the establishment of a living and strong rapport with Allah. The means to achieve this firm spiritual attachment with God as taught to us by Islam is, in the words of the Promised Messiah, "obedience and Fatiha Prayer."

Meaning of Islam

Islam means devoting of one's intentions, desires, and pre-

ferences to the way of Allah until nothing of one's own is left ——that one should surrender himself to the knife of God's pleasure as a goat lays itself under a man's knife and should, in this manner seek a death for himself so that he is granted a new life from God. The Promised Messiah has explained to us that Islam in truth is a cross-fire, on one side there is a flame of love for his Creator enkindled in the heart of man and on the other this very love of man absorbs the Divine love and in the midst of this double-flame, the flashes of God's Eminence and Glory leave naught of the being of man. And once one attains to this level of love, his first phaze of life terminates and he is given the gift of a new life from God. Every breath of this life is dedicated to God and every feeling, every sentiment, every wish and every pleasure of this life is for God and from God. The subject has nothing to call his own.

Under the normal law operative in the world, every one, Muslim, Hindu, Sikh, Christian and atheist, heathen and even a God-hater, is existing but the life a Muslim receives when this kind of life becomes extinct, is a new life and is given to him after his undergoing a death for the sake of God, as a gift from God.

In this new life all his thoughts, inclinations, sentiments and contacts assume a new complexion and are illumined by Divine light and processed through Divine love, even his attitude towards objects other than God has a new stance. One does not permit himself any concern with the material world for any earthly motive. One cencerns oneself with the creatures of God only for the pleasure of God. This is what love teaches a man. It is after complete submission that a man realizes that he can neither merit the gift of new life nor sustain it without the support of prayer.

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God has taught man a perfect prayer in the shape of Fatiha which the Promised Messiah (peace be on him and blessings) has called "*The Fatiha Prayer*". It is evident that perfect prayer is complementary to perfect obedience, leading to bestowal of Divine

grace to man in full measure.

The content posited in this perfect prayer is deep and so vast that the Promised Messiah challenged non-Muslims to deduce from their scriptures something identical to what the seven verses of the Opening Chapter of the Holy Quran hold out. In short, its content has immense vastness. It has received hundreds of interpretations and is capable of bearing thousands of more interpretations as long as life lasts. This prayer stands by itself and men shall continue benefitting from it. I do'nt want to go into any details on this occasion. God willing, I shall touch upon its commentary some time later.

At the moment I want to emphasize, in a few words, the real aim of the Ahmadiyya Movement, namely, the emergence of a body of true Muslims whose life should undergo a kind of death and who should totally reject the world, having no stake in it whatsoever, who should as a result of a perfect prayer, be able to absorb the mercy of God in such a measure that they be granted a new life, a life different from the first. a more beautiful life, a life dedicated, in a far greater measure, to fellow-sarvice.

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Current Situation in Pakistan

We claim to have received a new life from God and to have taken upon ourselves the duty of service to fellow-men and to other fellow-creatures. We are, no doubt, not a political party and cannot serve our country in the political field. But the current situation in our homeland demands that we should serve our countrymen at least spiritually. Since we are a spiritual brotherhood we can render that service through prayers. I expect of the community and invite their attention to the present situation prevailing in the country to especially pray during these days that Allah may be pleased to save Pakistan from every mischief and harm.

My personal impression, after long deliberation, is that

the responsibility for the current disorder and unrest cannot be laid to the door of any political party directly. A dangerous plot to destroy our homeland has been hatched elsewhere. I am of the opinion that the political parties are responsible to the extent of permitting such people in their counsels as have no direct concern with them, the trouble-making agents being thereby enabled to create disruption and resort to violence and loot.

None of the political parties can however be directly held responsible for this. They would not countenance efforts to smash up the country.

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As I said before, we do not get directly involved in it as we are a purely religious community, but as citizens each one of us is affected. God has laid down that we should lose ourselves in His love so as to serve our fellow-beings. To me it seems the best service that we can render is to pray for them. May God save our country from every kind of mischief, disorder, disruption and disintegration. May He grant our countrymen and our people the ability to move forward, temporally as well as spiritually, and to rise higher in prestige.

This is how we can help our brethren and our country and we should not be slack and niggardly in this behalf. You should give up praying for your personal interests during this period. God will take care of your wants. Devote your constant prayers to the welfare of your brethren. For, I believe the plot against Pakistan is the brain-child of a vicious mind and is aimed at hurting Muslims and Islam. May Allah, the Supreme, save the Muslims and Islam from the evil of this plan and send down angels from heaven to look after our people and erase the conditions that could lead to the disintegration of the Muslim nation.

The New Year with New Blessings

(Address delivered by Hazrat Khalifatul Masih III at Rabwah on Jan. 3, 1969)

و الذين اهتدوا زادهم هدى و اتهم تقوهم (47 : 18)

The new year has come with new blessings and new responsibilities, greater responsibilities than before and promises happy tidings of much greater rewards. Allah, the Supreme, has said in the Holy Quran that a believer never stays still at one point ; on the contrary, he goes on moving closer to God every time. In the verse of Sura Muhammad, that I have just recited, Allah, the Most High, has laid down that He opens up avenues to further progress to those who take to the routes laid out by the Guidance. *Ihtida* (اهتدی) carries the sense that one who is given to exercising his commonsense and insight seeking approaches to the Presence of the Divine, to satisfy the innate urge in human nature to get in close contact with God is firmly grounded, through personal experience, in the belief that there is no possibility of access to Divine favour and Divine presence and Divine love without rendering obedience to the Holy Prophet Muhammad (peace and blessings of Allah be on him ever and evermore) every moment of his life exerts himself in this direction.

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Allah, the Excellent, provides such people with means to the achievement of wholesome results of their virtuous conduct, to the attainment of highest success, to easy access to the ways of pleasing God and in fact of winning His favour and grants them the strength to practise higher virtues. The very essence of Hidayat (guidance) is connotative of a grant of increased insight in virtuous conduct to one whom God favours with guidance. As the supreme Lord has said that once a man attains to some favored position in his life, he is shown further accesses to Divine favour and he makes greater progress and in terms of و اتهم تقوهم , according to, and as merited by, his stature in

righteousness and uprightness, he becomes in the sight of God, honoured and respected, as the Holy Quran says :

ان اکرمکم عندالله اتقکم (49 : 14)

The believer does not stagnate at any point. This is one of the several meanings that this noble verse carries. Every moment of his life takes him to further heights. If he is a true and devoted believer, every new year in his life is a new milestone on his journey to Divine presence, making him worthy of increased favours in the sight of God. Therefore, every new year that dawns on us in our lives, carries simultaneously greater responsibilities than before, providing us greater opportunities to win Divine favour and a sincere believer thus gets closer to God.

In the context of the spirit of the Holy Quran, as we are given to understand, I pray that the new year that we have been vouchsafed, may be full of greater blessings for us than the last, that we may attain to Divine pleasure and Divine favour in increased measure and that His love that throbs in our hearts may grow in greater intensity and be crowned with greater reward by our Lord ! May Allah, the Excellent, be pleased to make the new year a blessed one, in this sense for you and me !

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The Past Year

The end of the past year has in our view been full of blessings. There certainly was great wisdom in the Annual Meeting being scheduled during the closing days of the year.

The Annual Meeting was graced with immense felicity. dedicatees of the community made great sacrifices actuated by a spirit of self-denial, warm affection, deep concern and brotherliness. In financial terms, the Annual Meeting lays a heavy burden on the citizens of Rabwah. They are having a hard time. The meeting places a big financial strain on them. Their relatives and friends and guests of the Promised Messiah (peace and blessings be on him) put up with them. Besides the simple

fare served them from the community kitchen, there are quite a few items of expenditure that the hosts have to incur which they cheerfully take up. There are many hardships besides this that they have to undergo which they ungrudgingly do.

Allah has said in the Holy Quran about His chosen servants :

يوثرون على انفسهم ولو كان بهم خصاصة (59 : 10)

The Annual Meeting presents in full light the glowing spectacle of host-members pushing themselves hard, in utter disregard of their own personal comfort, and caring little for money. They devote their time and their substance in their concern to provide comfort to their brethren. The Annual Gathering repeats this scene every year. And since every following year the number of guests registers an increase, we are not reminded each year simply of the fact that the community of self-less devotees is an established reality in the world, we notice that this body of selfless Dedicatees is rendering sacrifices in greater volume every year and meeting all the demands made on it during the few days of the Annual get-together and rendering sacrifices with greater fervour and greater heartfelt pleasure. May Allah the Excellent favour the residents of Rabwah with the highest reward on account of this ? It is not possible to offer such sacrifices without the grace of God which is the portion of those alone who satisfy two demands, firstly the dictates of nature and of commonsense and accept the guidances of God as wisdom requires. No sensible person would want the guidance of God turned down ; the most one could say was that a particular guidance did not emanate from God. It is ingrained in human nature that true tranqulity and a life of happiness and prosperity are the lot of those who establish sound and living contact with the Creator. Human nature would not want anything short of it.

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The Sweetest Call

Therefore one who exercises commonsense and in response

to the urge and thirst in his nature resolves on forging and reinforcing contact with God, he takes heed of the Divine call whenever he hears it, through a Heavenly-appointed person and immediately tenders obedience to the Prophet. This is the recurring theme since the days of Adam (peace be on him). Our ears heard the voice that far excelled every other voice that had been echoing before it, in sweetness and charm, carrying in its train manifestations of beneficence never witnessed by the earlier peoples in the persons of their respective prophets; our ears heard the voice of the Holy Prophet Muhammad (blessings and peace of Allah be on him). In the persons of this caller we saw the manifestation of Divine glory in perfect shape, in exceeding beauty and benificence. With affirmative response we made for his august presence with a crazy pace. We appreciated the guidance that came to us from Allah, the Supreme, and accepted it and vowed to God to implement its demands. In return God held out to us the promise to promote us to higher spiritual grades in succession, so much so that as we progress from one point to another, He will unfold to us fresh approaches to His presence and will give us the strength to move along and will grant us *taqwa* (righteousness) in a corresponding measure, making us worthy of greater honour and higher place in His presence. Allah says:

من يوق شحه نفسه فاؤلئك هم المفلحون (59 : 10)

"One who is saved from niggardliness achieves success."

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I have referred to the spectacle of self-denial in this sense that we witnessed this Divine grant in a shape on the occasion of the Annual Gathering, that has no parallel.

Number of participants

Different estimates have been made of the number of participants in the Annual Meeting. According to some, besides womenfolk, the members inside and outside the meeting ground enclosure, together with those on the slopes of hills, numbered

approximately a hundred thousand. Even if this estimate be considered slightly exaggarated, there is no doubt including womenfolk and citizens of Rabwah, the number of participants could be safely put at one hundred thousand. A considerable number of friends join the gathering in the morning and return to their homes in the evening. For these participants an atmosphere of peace, love and confidence is created here. They experience here something that is not to be found anywhere in the world—the movement translates من يوق شحه نفسه into a most beautiful exhibition, thus meriting the reward God has promised them in the words :

اولئك هم المفلحون

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"They shall enjoy prosperity".

Spectacles of this kind, in fact, far excelling these, were witnessed during the term of the Holy Prophet (blessings and peace of Allah be on him). But later we became negligent and disregarded the Quranic warning. (8 : 63-64)

In this verse, Allah the Supreme, says that by His special power He has joined together the hearts of Muslims and has saturated them with mutuality of love that would be impossible to generate, even if all the resources of wealth in the world were invested to create it. And He was pleased to bring that about because He had decided to establish the supremacy of the Holy Prophet Muhammad (peace and blessings of Allah be on him) in the world ; and being the Lord of Wisdom, He was further pleased to bracket together *Nusrat* (Divine help) and *Mominin* (believers) as an act of abounding grace. There can be no greater honour for the believers who received every favour through the Holy Prophet, the central objective of creation.

Allah, reminding the Muslims of the tremendous value of this honour, warns them against indifference to it in these words:

و اعتصموا بحبل الله جميعا و لا تفرقوا واذكروا نعمت الله

عليكم اذ كنتم اعداء فالف بين قلوبكم فاصبحتم بنعمته اخوانا

وكنتم على شفا حفرة من النار فانقذكم منها كذالك يبين
الله لكم آياته لعلكم تهتدون • (3 : 104)

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That is never to undervalue the gift of brotherhood which He created through His perfect power in the hearts of Muslims making them a closely-welded unit and never to loosen their hold on the rope binding them together.

It was the grace of God that you were favoured with.

It was a hurting world where brother had turned against brother—He created among us mutual love far greater than even brotherly love. Today we find all over the world, brother pitted against brother, families at loggerheads among themselves and whole regions involved in parochial animosities. They broke asunder the bond and became free from the bondage of love, thus turning down the Divine favour referred to in the above verses. God, the Most High, warns here that in the event of cutting up this bond, you shall become enemies forfeiting the Divine grace of love that had brought you close together and you will revert to the brink of the fire-pit where you stood before His grace saved you from falling into it, unless through sincere repentence you regain the protection of God.

In brief, the kind of unity we witnessed at the annual gathering is a great favour of God, as has been stated in the Holy Quran——a get-together of a hundred thousand people without the slightest clash or a noisy demonstration. The few days of this meeting in such brotherly atmosphere passed away so peacefully and so quickly that we hardly realized and when they passed away we were comfronted with the fact that guests had departed, leaving behind a void filled with sadness.

That at a hundred-thousand-people-get-together there should be no friction of any kind, is certainly not possible without the grace of God. We generally see gatherings of 50 persons tearing themselves apart.

The Promised Messiah had to undergo hard times and to

betake himself to devout prayers to secure this type of peaceable atmosphere. The entrants to the movement carried with them the hangover of their background until they went through a complete disciplining course. The Promised Messiah had to call off an annual gathering to forcefully impress upon them the importance of a get-together in the midst of an atmosphere, breathing brotherly love, attainable only through glorification and praise of God for His grace on the occasion.

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Then he concentrated on training the community with a prayerful heart until the sapling took firm root. Today we are enjoying its fruits. To irrigate this plant with the water of the Holy Prophet's blessings, he devoted his life to secure it against danger of every kind and in fact invested all his assets in the mission, keeping himself simultaneously in constant prayer. God promised him the gift of a community and it was anon on the scence, presenting wonderous spectacles of mutual affection and binding love which is demonstrated in its finest form in the annual gathering where even small kids are not known to have quarrelled as they often do in their days of immaturity.

This is not all. We have been promised that every new year shall bring us closer to God making us inheritors of greater blessings, for, every succeeding year will be adding to our obligations and demanding greater sacrifices and as we honour our obligations, in a corresponding measure God will grant us further rewards. It is a glorious promise. One must be really unlucky to turn such grand Divine offers down and neglect his commitment.

We are travelling from one I'd to a new I'd. We have to make preparations for it as we do for the wordly I'd. We have to honor all the obligations that this I'd brings in its train and satisfy all the demands it makes upon us. The regular I'd observed generally by masses entails many new responsibilities. This coming I'd promises us greater manifestations of the graciousness and beauty of our Creator than we experienced in the past, and He has held out to us high hope.

May God the Supreme make this year an I'd for us in the true sense and grace us with greater favour and beneficence and grant us greater measure of our *taqwa* (righteousness) and make us honoured in His sight.

O our Lord, we know and we confess in Thy presence, in the light of true insight, that we have naught of merit in us, nor aught of power or strength or genuine spirit of self-denial. We have to receive every gift from Thee and, through ability granted by Thee, we have to tender it back to Thee. in greater measure, and pray accept it of us and favor us with greater graces than ever before.

Eng : A. G. Soofi

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Prophets & Prophethood

Ali Muhammad B.A.,B.T.

The Prophetic Movement

A glance at the history of world religions conclusively proves that whenever irreligion and agnosticism prevailed in a particular region of the world, God raised prophets for the guidance of human beings. The work of redemption and reformation has invariably been executed through the agency of these good people of God. In the beginning when the means of communications and mutual intercourse were few and far between and international intercourse was almost non-existent and every tribe or every nation formed a unit in itself, prophets appeared among every tribe and every nation. The Holy Quran says:

وان من امة الا خلا فيها نذير

And there is no people to whom a Warner has not been sent.

(35 : 25)

Just as prophets appeared in Syria, Egypt and Iraq similarly prophets appeared in Persia, India, China and other parts of the world. But when tribalism gave rise to nationalism and nationalism developed into internationalism, God, out of His mercy, raised a universal Prophet for the guidance of whole humanity and sent down a comprehensive and complete book of guidance for all ages to come. This universal Prophet was Muhammad (peace and blessings of God be on him) who appeared in Mecca, Arabia, and the Book he brought down, was the Holy Quran revealed to him during the course of 23 years of his prophetic career.

Who is a Prophet?

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A Prophet literally means one who foretells future events. Technically a prophet is a person who foretells future events or discloses hidden secrets as revealed to him by God. (المنجد)

According to Ahmad of Qadian, the Promised Messiah and

Mahdi, a prophet is one who is frequently favoured with Divine speech. He proclaims, on the strength of revelation from God, future events and hidden secrets which, sooner or later, always come true and prophethood is the office or rank which God confers upon a man whom He chooses to be the recipient of His messages to be delivered to humanity. Prophethood is a free gift of God that is conferred upon a man. It cannot be *acquired*. The choice of a prophet is the business of God Himself. It is solely His own concern to choose from among His men one who is really fit to be the recipient of His Word. Concerning the choice of a prophet God says in the Holy Quran:

الله اعلم حيث يجعل رسالته

"Allah knows best where to place the office of His messengership". (6 : 125). Every human being is created in the best make but those who have a natural aptitude for goodness and piety and always feel inclined towards God, their Creator, are a suitable choice for prophetship. Personal nobility and strength of character count to a great extent but social status and dynastic lineage are equally essential in view of the fact, that the prophet is destined to become the leader of all men, high and low. In case, a prophet belongs to a low class of men, then those who belong to a higher status of society will hesitate to render him willing obedience and allegiance. God, therefore, chooses His prophets from noble families who are possessors of the best traits of character.

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When and why Prophets are raised?

God created man upon earth so that he may lead a godly life on this planet but, on the contrary, when people forget and forsake their Creator and fall into evil habits, God sends prophets who try their level best to reclaim their fellow men and bring them back to the right path. The work of redemption is a difficult task. It cannot be accomplished by ordinary social workers or by the 'laws of parliament.' When evil prevails on a gigantic scale, then only a Prophet is required to bring

about genuine reform. The kind of reformatian God requires to be brought about on the earth is not only of the physical aspects of life but concerns the soul as well. Wordly reformers are least fitted to deal with spiritual matters. True development of body and soul is invariably brought about by God through the agency of His prophets who directly receive guidance from Him and, by their example and precept, create communities of people who mould their lives after the model of their Prophet and serve as models of guidance for the following generations.

Aim of the advent of Prophets

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Prophets are raised to bring about a revolution in the world, a change in the existing system, an ushering in of a new era. This process naturally entails the destruction of the old order and the construction of a new one. Prophets are the trumpets through which God's clarion call is sounded to the people. God's intention to establish faith on the earth and to bring about an era of peace and progress finds fulfillment through His Messengers. After the advent of prophets a new earth and a new heaven come into being and a new model of society sees the light of day. This has happened every now and then. Adam, the Vicegerent of God upon earth, was the first harbinger of peace who proclaimed the Message of God to his people. Before him, there was no Law for the people who led individual lives in the caves of mountains or the recesses of forests. Adam gave them a simple Law based on a set of social rules.

Noah was the next Law-giver whose span of life extended over 950 years or it may mean that the duration of his Law influenced the lives of people for about a thousand years.

Abraham

After Noah, Abraham is the next Prophet who commands our attention. He is rightfully called the Father of Prophets because God Almighty placed the gift of Prophethood and the Book in the line of his descendants. Says the Holy Quran :

و لقد ارسلنا نوحا و ابراهيم و جعلنا فى ذريتهما النبوة

والكتاب فمنهم مهتد و منهم فاسقون

Abraham's younger son Isaac became the head of a long line of prophets among the Israelites, and Ishmael, the elder son was himself a Prophet and among his descendants was raised Muhammad, the World-Prophet for all generations of men. Since Abraham was most submissive to God and had to face extraordinary hardships and called upon to make immense sacrifices he was appointed the Leader of men. God says in the the Holy Quran:

و اذ ابتلى ابراهيم ربه بكلمة فاتمهن قال انى جاعلك للناس اماما

"And remember when his Lord tried Abraham with certain commands which he fulfilled. He, said, 'I make thee a Leader of men' (2: 125)

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Abraham settled his wife Hagar and her son Ishmael in the arid and unproductive valley of Mecca. Both father and son raised the foundations of the House for the worship of God praying "Our Lord, accept this from us, for Thou art All-Hearing and All-Knowing.

"Our Lord, make us submissive to Thee and make of our children a people submissive to Thee. And show us our ways of worship and turn to us with mercy; for Thou art oft-returning with compassion and Merciful.

"And O Our Lord, raise up among them a Messenger from among themselves who may recite to them Thy Signs and Wisdom and may purify them; surely Thou art the Mighty, the Wise." (2:128-130)

As a result of this prayer of Abraham, the Holy Prophet Muhammad (peace and blessings of God be on him) was raised among the Meccans, the descendants of Ishmael.

Before the advent of the Holy Prophet Muhammad, the Greatest of Prophets, Moses was raised as the Prophet of God who brought a code of Laws for the Israelites. He was the greatest of Israelite Prophets and his book, the Torah, was a

source of light and guidance for them for some 1300 years. Jesus, son of Mary, was the last of the Prophets who came to redeem the Israelites.

Prophets, as raised by God for human guidance, fall under two categories, (1) the Law-bearing Prophets and the non-Law-bearing Prophets. Moses and Muhammad (peace be on them both) were law-bearing Prophets but Jesus Christ who did not bring any new law was a non-Law-bearing Prophet. He acted upon the Torah, which was revealed to Moses. But the most perfect and of dazzling light was the Law brought by Master-Prophet Muhammad, the Holy Prophet of Arabia (peace and blessings of God be on him)—the Law which is meant to stay till the Doomsday for all generatiens of men and for all times to eome. With the perfection of human faculties both spiritual as well as mental, the Law or the Word of God as revealed to the Holy Prophet (peace and blessings of God be on him), was complete and perfect in all respects. No new Law will now come for the guidance of humanity because the Holy Quran is the last perfect Book of God revealed for the guidance of men.

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In short, the Holy Prophet Muhammad (peace and blessings of God be on him) is the Last Prophet and the Holy Quran is the Last Book of guidance for humanity.

The general condition of human society, before the advent of Islam was at its lowest ebb. From the religious point of view the idea of the Unity of God was almost non-existent. Idolatry and polytheism reigned supreme in almost all the inhabited regions of the world. Judaism and Christianity had lost their original lustre and their followers were engrossed in superstitions and evil practices. On a moral plane, there was no respeet for human life. Feuds and murders were common. Slavery was the order of the day. The "haves" had full control over the "have-nots". Women were no better than chattels Infanticide was practised in Arabia as well as India. Education was the privilege of only a few. Human soul yearned for a change—a

change for the better. The God of Mercy looked with compassion upon His creatures and He sent His Servant as a mercy for all His peoples. The Sun of Spirituality rose high and illumined the whole world. The Mercy for the Natians made his appearance in due time and emancipated humanity from the shackles of ignorance, superstition and corruption. Former prophets strove to unite individuals into communities but Islam, the Religion of peace and order, came to amalgamate nationalities into one vast Brotherhood and cemented heterogeneous human society into one universal Fraternity. While other prophets came to teach the secret of national unity and progress, the great Prophet of Arabia expounded the grand truth of the fundamental oneness of the whole of the human race and chalked out all the highways along which lies the secret of prosperity of the entire race of men.

The Holy Quran, the Book revealed to the Master-Prophet, Muhammad (peace and blessings of God be on him), is unique in providing guidance for the wayfarer leading from a wild state of animal-instinct to the elementary stage of civilization and thence to the high place of moral excellence and finally to Divine communion.

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Continuity of Prophethood

The comprehensiveness and perfectness of the Holy Quran as a book of guidance for all humanity, past, present and future, is undoubtedly well-grounded and well-established, but the need of moral and spiritual reform, whenever human society sinks to its lowest ebb, cannot be overruled. Just as the heavy downpour of rain, however universal it might be, cannot do away with the necessity of further showers of rain at intervals, similarly the appearance of the World-Propohet does not put a stop to the appearance of a future prophet or prophets whenever and wherever the need arises. But as the finality of the Prophethood of the Holy Prophet of Islam cannot be challenged, it follows, therefore, that whenever a new prophet is needed and raised, he must belong to the Muhammadan Dispensation, he

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must owe allegiance to the 'Seal of Prophets', he must bear the stamp of the Holy Prophet's seal, he must be a follower-Prophet and must conform to Islamic Shariah as the final code and exhort his followers to act like-wise. Such a Prophet is possible and permissible after the Holy Prophet of Islam because he is not apart nor away from his Master, he is only a reflection, a reflex, an image, a shadow of the Master-Prophet, Muhammad (peace and blessings of God be on him). All doors of prophethood are now closed but the door of prophethood which is the result of a Muslim devotee's complete immersion in the love of the Holy Prophet is still open. Because such a prophethood is nothing but a shadow of the Holy Prophet's prophethood and is therefore acceptable. "It will not, now, be possible for any man, be he a Hindoo, a Jew, or a Christian to justify the use of the appellation Nabi (prophet) for himself. All the approaches to this exalted office have been closed except the one of *Sirat-i-Siddiqi* which is synonymous with one's complete annihilation in the love of the Holy Prophet, Thus he who seeks to approach God through it, is made to wear the mantle of prophthood of Muhammad which is nothing but a part of the Holy Prophet's own Prophethood. Such a claimant to prophethood, does not infringe the finality of the Holy Prophet Muhammad's prophethood. It is so because his prophethood is neither self-subsisting nor independent. He derives all that is good in him not from his self but from the Holy Prophet, the fountain-head of all grace. He is therefore, a prophet not for self-exaltation but for the glorification of the Holy Prophet". (Promised Messiah : A Misunderstading removed P. 4).

The finality of the prophethood of the Holy Prophet Muhammad (peace and blessings of God be on him) therefore, is not violated by the appearance of a Prophet in Islam, claiming, as he does, that he derives all his inspiration from the Fountain-head of all spirituality and the *compendium* of all Prophehood-the Holy Prophet Muhammad (peace and blessings of God be on him).

Here we must draw a line of demarcation between the

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pre-Islamic non-law-bearing prophets of the Mosaic Order and the post-Islamic Prophet or Prophets of the Muhammadan Order. Prophets of Mosaic Order were raised independently of Moses, the founder of the Dispensation, although they acted upon the Mosaic Law and asked their followers to do the same. But Prophethood was conferred upon them direct witnout any reference to allegiance, on their part, to Prophet Moses. But it was destined to be altogether different in case of the prophet or prophets of the Muhammadan order. It is absolutely essential for a claimant to Prophethood in Islam to owe complete and unreserved allegiance to the Master-Prophet Muhammad (Peace and blessings of God be on him). The apex of spirituality to which the Holy Prophet has reached, is beyond the comprehension of any human being. No prophet who ever appeared on the surface of the earth could aspire to reach that point. This sort of prophethood may be termed ظلی نبوت (reflex-prophethood) and the wearer of this mantle of prophethood may be called a follower-prophet. Such a prophet has been raised in Islam for the first time in our own days. His name is Hazrat Mirza Ghulam Ahmad of Qadian, who claimed to be the Reformer of the latter days in complete subservience to his Master-Prophet, Muhammad (peace and blessings of God be on him)

It may reasonably be asked here why allegiance to the Holy Prophet of Islam is essential for a claimant to prophethood. The answer is simple. All aspects and all shades of prophethood have been centred in the person of the Seal of Prophets (peace and blessings be on him). He is the fountain-head of all spirituality. Any claimant to prophethood must, therefore, receive his mantle from him and bear the imprint of the Seal of his Master. God says in the Holy Quran :

ما کان محمد ابا احد من رجالکم و لا کن رسول الله و خاتم النبیین

> "Muhammad is not the Father of any of your men but he is the Messenger of Allah and the Seal of Prophets."

Again God says :

قل ان كنتم تحبون الله فاتبعونى يحببكم الله

"Say (to them) that if you love God then follow me, God will love you."

That is, the door to prophehood is now closed to any claimant except through allegiance to the Holy Prophet Muhammad. The sense of the verse خاتم النبيين (Seal of Prophets) demands that all traces of separateness from the Holy Prophet should disappear and there should be complete unison with that august person. A person, therefore, who becomes wholly engrossed in the love of the Holy Prophet and loses his whole being in that of his Master comes to reflect in his person all the beauties and excellences of the Holy Prophet like a clear mirror. Just as when a piece of iron is placed in a burning furnace it begins to glow and becomes red-hot and finally it assumes all the qualities of fire. It becomes a part and parcel of that fire and is hardly distinguishable from it. Similarly a devout disciple of the Holy Prophet will be called, as said before, a follower-prophet, because he reflects in his person the prophethood of Muhammad (peace and blessings of God be on him).

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Relationship of God with His Prophets

Prophets are God's proteges. They are raised by His own hand and are throughout supported by Him. God says in the Holy Quran :

كتب الله لاغلبن انا و رسلى ان الله لقوى العزيز

"Allah has decreed : Most surely I will prevail, I and My Messengers. Verily Allah is Powerful, Mighty." (58 : 22)

Again He says :

انا لننصر رسلنا و الذين آمنوا فى الحيوة الدنيا و يوم يقوم الاشهاد

"Most surely We help Our Messengers and those

who believe, both in the present life and on the day when the witnesses will stand forth." (40 : 52)

It is characteristic of all the prophets of God that they are successful in the long run against heavy odds. In the beginning they meet with strong opposition and suffer afflictions but before they die they succeed in creating a strong party of godly people who carry on their mission to a successful end.

Hazrat Mirza Ghulam Ahmad of Qadian, a follower-Prophet, of course, had a very humble beginning. He met with a strong and united opposition from his opponents, Muslims, Christians and Hindoos, but he was undaunted and succeeded in creating a strong and large party of Islam who now carries on his mission to all the four corners of the world. The Ahmadiyya Movement in Islam is gaining converts in large numbers in Africa, Europe, Asia and America. There is a network of Ahmadiyya Missions and Mosques in the West. Christistianity is yielding place to Islam, particularly in Africa and Europe. The day is not far off, when the colours of Islam will be fluttering over all mountain-tops here, there and everywhere.

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MARCH 22

(By A. G. Soofi)

The Promised Messiah came in response to the call of times. He came in fulfilment of the earlier prophecies regarding the advent of a promised world Reformer made by the Holy Prophet and by Jesus. The Zoroastrians were expecting a Mesio Darbehmi, the Hindus a Kalank Avatar and the Buddhists their Milofo. The signs of the time were clear: the moon and the sun were darkened in the month of Ramazan (1894); side by side with peace efforts, bugles of war were blowing, faster transport had rendered camels obsolete; communications had developed fast making exchange of news infinitely easier; women outnumbered men and were employed as sales agents; Christians dominated the world; gambling had become rife; working classes were on the march to power; inanimate objects had become talking mouthpieces; the Panama and Suez canals had joined seas hitherto apart; publications had grown on an unprecedented scale: rivers had run dry following the construction of canals; aboriginal inhabitants of many countries had been wiped out; travelling was on the increase. Such was the background as foretold in the Holy Quran and by the Holy Prophet when the Promised Messiah announced his heavenly commission and claimed the dual office of Mahdi and Messiah. He was raised from among the Muslims as their Imam and Leader in the spirit of Jesus, gifted with the Messianic healing powers as said by the Holy Prophet.

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Victory of Islam

The Promised Messiah, inviting people to his dispensation, said:

> **"I know well that the powerful vapours of the current rationalistic tendencies have also influenced the minds of our *Ulema* (divines), for, they are laying unnecessary stress on them, regarding them as sufficient and essential for the perfection of religion**

and faith, and they also underrate unjustly and in an unpleasant way the spiritual blessings. I do feel that they do not do so in a formal manner but that it is so rooted in their hearts and their natural weakness has given way to this onslaught. For, they have but little of inner light and are full of lifeless verbosity. Besides they set so much store by their own opinion and press it so hard that if it were possible they would drag to that darkness even those who are partaking of light.

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"These *Ulema* (divines) are certainly very keen on the temporal victory of Islam but are ignorant of what bids good true victory of Islam.

"The victory of Islam lies, as is clear from the very meaning of the term, in our handing over ourselves wholly to God the Great and being emptied of our ego and our passions so that no idol of desire, intention or adoration of aught other than God, should stand in our way and that we should be totally submerged in the will and pleasure of God, and after this annihilation we should attain to that immortal life which would give our sight a new shape and impart to our knowledge a new light and create in our love a new warmth and that we should become new men and our ancient Lord should likewise become for us God in a new sense. This is the true victory; of its many branches, communion with God is but one branch. If Muslims did not attain to this victory in this age, mere secular victory will lead them nowhere. I firmly believe that the days of this victory are near. God the Great will create this light of His own and be the helper of His creatures.

"On this occasion, I convey another message to the servants of Allah in general and to my Muslim brothers in particular, that I have been commanded to announce that seekers after truth should subscribe allegiance to me, in order to acquire true faith and true inner piety and to learn of the way of Divine love and to abandon the dirty life of indolence and treachery; therefore those who find in their souls the necessary strength in this behalf should repair to me; for, I will grieve for them and shall strive to lighten their burdens and Allah, the Excellent, will bless my prayer and effort for them, provided they agree to abide by the terms of the Lord, heart and soul."

New Man Born

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The Promised Messiah's mission, it must be borne in mind, was not confined to a few reforms, nor to laying emphasis on a particular aspect of social or moral or religious life. It was not confined to one country or to one nation either. It was of a far more comprehensive nature. Through the revival of faith and firm establishment of the disciplines of *Shariat*, the Promised Messiah was, as foretold in the Quran, duty bound, to demonstrate the superiority of Islam, its finality and its universal character. Above all he was to re-shape the entire course and current of history, to found a new order, a new heaven and a new earth. A new man had to be born; in other words, he was to usher in an era of a wholesome spiritual revolution. He was to propound a new ideology as an answer to conflicting ideologies that were raising their heads and were soon to occupy all thinking minds in a race for self-suicide. He did. The first seeds were sown immediately after the announcement of his commission, as the Promised Messiah and Mahdi. The shape of the society and its foundations were apparent in the oath of initiation he prescribed. It required of the member, in the spirit of the new Messianic

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era, (1) to undertake with truthful heart that he will shun *shirk*, i.e. association with God of any partner or any factor, till he entered the grave, (2) that he will shun falsehood, adultery, lustful gaze and every sin and transgression and injustice and dishonesty and all ways of mischief and rebellion and will not be over-powered by passions, even in their height, irrespective of the nature of his emotion. (3) that he will offer without fail his five daily prayers as prescribed by Allah and His Prophet and will do his best to keep up *tahajjud* (the pre-morning prayer) and invocation of Allah's blessings on his exalted Prophet (peace and blessings of Allah be on him), and daily beg forgiveness for his sins and seek His protection and make praise and glorification of Allah, with fervor of heartfelt love, in acknowledgement of His favours, his daily avocation. (4) That he will cause no harm whatsoever, in the fit of his passions, to the creatures of Allah, in general, and to the Muslims in particular, either with his tongue or hand, or by any other member. (5) That he will, under all circumstances, in pain and pleasure, in straits and in ease and in prosperity and adversity, show loyalty to Allah, the Excellent, and will remain in any case contented with His Decree and will be ready to accept every indignity and hardship in His way and will not turn his face away from Him, on the betiding to him of any affliction, but instead will put his foot forward. (6) That he will abstain from following customs and from following dictates of greed and lust and accept over himself wholly the dominion of the Holy Quran and make the word of the Prophet, the code of his conduct, in every walk of life. (7) That he will give up pride and arrogance totally and live with humility, humbleness, good manners, tenderness and lowliness of heart. (8) That he will value the faith and the honour of faith and have solicitude for Islam, above his own life and property and honour and children, rating it far above his dear ones. (9) That he will remain devoted to the service of all creatures of Allah, only for the sake of Allah and will be of service to mankind to the best of his abilities and gifts. (10) That he will enter into a pact

of brotherhood with this humble servant of God, binding himself in obedience in virtue, for the sake of Allah exclusively, binding fast unto death and will, in the observance of this pact of brotherhood, exert such devotion as is not to be found even in blood-ties and family relationship and in all other conditions of devoted dutifulness.

The initiation of devotees into the Ahmadiyya movement began at the hands of the Promised Messiah on March 22, 1889, at Ludhiana, India.

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Only Surviving Ideology

In order to give this human brotherhood-in-faith, a sound economic basis and the spirit of sacrifice a permanent channel, he proposed that such of the faithful as really believed in the supremacy of God and were prepared to dedicate heart and soul to working out His will, would do well to bequeath formally 1/10 of their properties, transferable to the community chest, after their death and contribute 1/10th of their earnings and income during their life-time for the propagation of Islamic values and Quranic teachings in order to bring humanity into the fold of one brotherhood, founded in the spiritual fatherhood of the Holy Prophet of Islam. It was also to be used to maintain widows and orphans and to supplementing the resources of such as had insufficient means. The contribution was a purely voluntary act but once agreed to became obligatory.

An expanding movement, impelled by a dynamic spirit of faith in the future life, in the future of truth and in the ultimate triumph of God and in the future of mankind, must succeed in supplanting ideologies that have no better argument than brute force or mass frenzy to back them.

Wisdom of the Holy Prophet

1. Jabar bin Abdullah, a companion, relates, the Holy Prophet (blessings and peace of Allah be on him) observed: "Contentment is an inexaustible treasure."

2. Uqba bin Alqama Abul Hasheem, a companion, reported, the Holy Prophet (peace and blessings of God be on him) said, "One who observes the weakness of a Muslim and then covers it, is like one who brought a man, burried alive in his grave, back to life".

3. Abu Hurairah, a companion, related, the Holy Prophet (peace and blessings of Allah be on him ever and evermore) said, "I warn you against jealousy : verily jealousy consumes virtues as fire burns up kindling".

4. Huzaifa, a companion, says, the Holy Prophet (peace and blessings of Allah be on him) warned: The "back-biters will be barred from Heaven".

5. Ibni Masud, a companion, reports, the Holy Prophet (blessings and peace of God be on him) observed: "The taunter, the curser, the slanderer and tongue-lasher are not *Momin* (believers)".

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6. Abu Hurairah reports, the Holy Prophet (blessings and peace of Allah be on him ever) said: "By God he is not a believer, by God he is not a believer". When asked "who, O Prophet of Allah"?, he said, "one from whose attacks his neighbours are not safe".

A. G. Soofi

The Holy Prophet Muhammad

(*M. Ataullah Kaleem, Ghana*)

In the world of today which is shattered into pieces and is running towards another war, we should think of the greatest lover of peace—the Holy Prophet and let every body know how he brought chaotic Arabia to a harmonious state of life, and what principles he laid for the establishment of a lasting peace.

In the world of today which is hankering after more and more of knowledge, let us tell the world what the Holy Prophet thought of knowledge and how much stress he laid on the acquisition of knowledge.

In the world of today where family is breaking into bits let us talk of the Holy Prophet and show to the world what he said and did to sustain stability in family.

In the world of today which is fast losing value of good morals, let us tell man what morals meant to the Holy Prophet and how he inculcated them through example and precept.

In the world of today in the midst of stories like those of little Rock, and campaigns for Civil Rights like those in the United States and problems of discriminatory legislation like those in South Africa and Rhodesia, let us present the Holy Prophet Muhammad who brought the racial pride of the Arabs to the dust, through whose teachings the distinction between Arab and non-Arab, vanished.

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In short, in the world of today, we should look at the Holy Prophet and from his life and teachings, we should get the guidance to lead a better life and leave a better world behind us.

Today the faith of the Holy Prophet Muhammad (peace and

(*Continued on page 33*)

Evil is not Inborn

Abdus Salam Akhtar M.A.

The world, doubtlessly, abounds with evil now-a-days, as perhaps it always did, more or less, for there is hardly a part of it, which can at any time be called to have been totally free from all categories of crime like theft, robbery, murder, kidnapping, and so on. Even apart from these evils, which are a legion in themselves, there is the impending danger of international clashes, in the shape of nuclear warfare which is the greatest evil of our times.

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Then, shall we say, that evil, which is a fact to-day, and which has been a fact in the past is a natural inevitability, and is preordained and cannot be got rid of? Is it a part of the fabric of human nature and must exist as long as life lasts? Or is it a biological product, with a genetic continuity, travelling from father to son? The study of the subject is necessary in order to counter-act its mischief and if unfortunately, it is found to be biologically a natural trait, and a fundamental ingredient, of human nature, it will be futile to expect it to go off once for all, and all our attempts to wipe it out would be unnatural and unwise.

A rational course to investigate the psychic traits of human nature is the study of an average baby-mind. It would reveal that a child, by nature, has no "criminal leanings", or "evil", as the term goes, rather his mind is a *tabula rasa*, or a clean sheet of paper, on which social surroundings leave their imprints.

Scientific Evidence in the Study of Child-Mind

John Locke, an eminent psychologist of the modern age, in his "Essay concerning Human Understanding", took pains to show that a newly born babe had no intrinsic qualities of

good or evil; only his outward surrounings and contacts cast an influence, good or bad, on the development of his character and conduct. A recent research has been made by an eminent biologist E. H. ERIKSON, who studied the development of the baby-mind from the genetic point of view.

According to his findings, far from an inclination towards evil, what a child possesses is 'Love' and 'Hope', the two basic instincts which act as 'springs' of action, with 'Will' and 'Purpose' as their directives. If conducive education and healthy upbringing are allowed to have their effect, an average, normal, and healthy child can be safeguarded against all evil. What is evil after all? It is a deviated action, with a perverted purpose. And here lies the need of education, the strengthening of the genuine motives, and a healthy development of those desires and aspirations, which aim at the fulfilment of these genuine motives. We must remember that a hand that hurts has also the capacity to heal, but the discretion to kill or heal, lies with the 'head' that wields the hand.

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Even so is the case with human nature. To call it a potential for, 'evil', or a channel for the transmission of 'sin' in the genetic chain of progency, is most unscientific.

Biblical Verdict on Evil and Sin Unscientific

One is amazed to find in the Bible, such statements, which not only beguile truth in the scientific field, but also present a very distorted version of human nature, as, for instance, the idea that, for man, it is inevitable to sin, finding expression in the Old Testament. It was later carried on by the Christians as a legacy, even dubbed as original sin, part of human nature.

> "If they sin against thee, for there is no man that sinneth not, and thou be angry with them, and deliver them to the enemy so that they carry them away captive, unto the land of the enemy.....(Kings 1, Ch. 8 : 46)

Reason demands that man s h o u l d be born with a clean, healthy and free state of mind. This fact has been emphasized in the Holy Quran:

ونفس و ماسواها - فالهمها فجورها وتقوٰها - قد افلح من زكها

و قد خاب من دسها

"And by the soul and its perfection; And He revealed to it what is wrong for it and what is right for it. He indeed truly prospers who purifies it; And he who currupts it is ruined". (8:10)

The meaning is obvious. Human soul in its purity, is 'perfect', and man has been endowed with the sense of wrong and right. He has to guard against all that taints his purity, and to keep himself away from everything that is likely to stain the glory of his soul. Spiritual prosperity, therefore, depends upon efforts to maintain innate cleanliness of mind, and the original purity of nature. This truth has also been corroborated by the Holy Prophet (may peace of God and His blessings be on him)

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"Every child is born in his true nature of Islam, then it is his parents who make of him a Jew or a Christian, or a Magian".

This speaks most correctly of the true nature of the new born baby and at the same time points out the cardinal importance of a clean and moral environment for the development of the child who is at the mercy of his guardians, parents and family surroundings. To call 'sin' an hereditary force is, therefore, not at all, warranted by facts.

Ignorance, cause of sin

Yet a question remains to be settled, namely why man is inclined to that state, which is known as 'evil', or to a set of circumstances, which he apparantly "knows" to be contrary to

virtue and goodness.

The Holy Quran lays down the key to the answer, by stating that ignorance is the cause of evil. A person, devoid of the consciousness of Divine wisdom and ignorant of the philosophy of Divine injunctions and commandments is very likely to be deflected from the path of virtue and peace. At the same time the Divine Book lays down reformative measures. The Holy Quran says:

انما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب فاولئك يتوب الله عليهم و كان الله عليما حكيما

"Verily Allah undertakes to accept the repentance of those, who do evil ignorantly, and then repent soon after. These are they to whom Allah turns with mercy. And Allah is all-Knowing, all-Wise". (4 : 18)

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(Continued from page 29)

blessings of God be upon him) claims the allegiance of more than 600 hundred million souls, but his principles are no longer followed with that courage and devotion that once made Muslims the deliverers of mankind. The only way to honor this greatest benefactor of humanity is to study his life and teachings, recall his noble qualities and make them our guidelines in every phase of life. It is then and then alone that Muslims could recover their lost heritage and regain their past glory.

Observations of the Promised Messiah

Do not forget the day that must come and disregard not the hour that must strike. And at all hours stand by as if you were ready. For, you know not when that hour comes. Take care of your time therefore and fear Him Who holds everything in His grasp. One who fears before the calamity strikes, is given quarters. For, the fellow who is engrossed in the pleasures of the world before the visitation comes, shall be put in perpetual torment. One who fears the Lord of Might and respects His commands shall receive honour. One who does not fear Him will be disgraced. Life is short. One who loves this world is short-sighted. One who offends His generous Lord for the love of the world is a fool. Be on the alert therefore so that you may receive strength from the hidden source.

Pray often and make humility your trait. The prayer offered formally and verbally is of scant value. When you pray, except in the course of obligatory prayer (*Farz* salat), go into seclusion and entreat the Lord-God, in your own tongue, with extreme humbleness like the humblest servant: "O Lord-Creator of the Universe, I cannot thank Thee enough for Thy graciousness. Thou art exceeding compassionate and overgenerous and I am under Thy unending obligations. Pray forgive my sins lest I should suffer annihilation. Infuse into my heart Thy love, selfless and pure, so that I may be gifted with life. And cover my wrongs and make me do the deeds that should please Thee.

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I seek Thy protection by Thy noble countenance against Thy anger. Have mercy on me and save me from the misfortunes of this world and the hereafter as every gift is in Thy power. Amen!"

A. G. Soofi

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